

# The Baptist Record.

Integrity and Fidelity to

the Cause of Christ.

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## THE BAPTIST RECORD.

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## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

EARNESTNESS is not the cataract with its leap and roar, but the constant on-flowing of the Majestic River, whose bosom bears a nation's commerce and whose fertile valleys feed her teeming millions.

THE editor of the *New Orleans Christian Advocate* of December 2, labors heavily to prove that baptism is not a burial. We marvel that the learned Doctor would thus fly in the face of all

ally Mr. Wesley and all Methodist authorities of note, unless he, like our beloved Whitsitt, has made some sort of a new discovery.

It is safe to say that 80,000 people are buried every year in this country on account of excessive drinking. It costs \$50,000,000 to prosecute and care for drunken criminals during the same time and not less than \$50,000,000 of the producing power of the country is lost on account of drink. It seems to us that as a matter of economy the liquor traffic ought to be abolished.

JEREMY TAYLOR says, "A prosperous iniquity is the most unprosperous thing in the world," but he might have added "the most popular thing in the world." It is certainly claimed and sought to be made to appear in these degenerate days that success sanctifies the most glaring errors and iniquities in both church and State. And the cause of iniquity abounds the love of many waxeth cold.

THE Alabama Convention seems to have had a performance on the Whitsitt matter somewhat like that affair at Wilmington last May. How singular it is that whenever they succeed in hushing up the matter, that they call it a "victory from the Lord" and straightway hold a "love-feast over it." It is said, however, that "the Lord loves truth in the inward part" and that "love rejoiceth in the truth." How is it then that the Lord can be involved in such questionable performances?

## ECCELESIOLOGY, A STUDY OF THE CHURCHES.

By E. C. DARGAN, Professor of Homiletics and Ecclesiology in the Southern Baptist Theological Seminary. Published by Chas. T. Dearing, Louisville, Ky. Price, \$2.00, postpaid.

Prof. Dargan has given us a most comprehensive and able work, which will take its place among the standard works upon the subjects treated. He divides his work into four parts: The Polity of the Churches; The Ordinances of the Churches; The Work of the Churches; The Worship of the Churches. The first part contains fifteen chapters, the second, twelve chapters, the third, eleven chapters, the fourth, five chapters. The entire work contains 577 pages.

The New Testament church in nature, polity, officers, ordinances and worship is set forth in a way to carry conviction to the mind of the impartial reader.

But with his discussions of the New Testament church, he traces the history of the departure from this model, and the different forms which were taken on by such organized divergencies from the apostolic original. The New Testament idea of the local church is contrasted with the Roman Catholic and Protestant idea of a universal church, with its authoritative function invested in the different orders of the church.

He decidedly favors a plurality of elders in the local church as both Scriptural and necessary for the highest efficiency in advancing the spiritual interest of the church. He says: "It appears well nigh certain that in the apostolic age generally there was a plurality of elders." (p. 57.) Again: "Should there not be a return to the plural eldership of the apostolic churches? Is one man sufficient for all these things? Surely in our larger churches, with the multiplied demands of our modern life, there ought to be some division in the care of oversight and the responsibility of leadership." (p. 186.) His treatment of the mode and subjects of New Testament baptism is brief, clear and forceful. One would look for a long time for a more satisfactory discussion in so short a space. His position with respect to the churches of other denominations is clear and conservative. He favors fraternal relations unless principle is involved; in that case the Baptists be loyal to the Scripture at the sacrifice of fraternal recognition. He says: "By the denominational organizations I mean the bodies which are usually called churches, such as the Roman Catholic church, the Presbyterian church, the Protestant Episcopal church, the Methodist Episcopal church, and the like. In using this term, let it of course be understood that the Baptists do not recognize these bodies as being Scripturally composed and organized bodies." (p. 164.) In speaking of some of the perils which threaten our Baptist church life and polity, he says: "We may

first notice some of the dangers which beset us in regard to the office of deacons. One is that of railing, presiding, in fact, though not in name. There has been a growing tendency among our people in recent years to speak of the deacons as a 'board,' and to consider them in some sort the representatives of the churches." (p. 154.) Mention is made of some perils from our denominational organizations, such as boards, conventions, etc., he may be slightly overdone in some quarters, and the disposition to encroach on the rights of the churches, and to make the organizations, which are only conveniences, a great influence in themselves." (p. 186.)

Of alien immersions, he says: "Upon the whole, the weight of the argument and the consistency of the order, taken as a whole, seem to be against the propriety of accepting any of these so-called alien immersions. But we must insist upon receiving them, they have an undoubted right to decide the doubt for themselves." (p. 332-334.) Of rebaptism in case of baptism with

these (passages) we see that while the expression, 'The kingdom of God' and its equivalents are used with some variation and considerable latitude, the meaning and prevailing sense of the term is that of the reign of God in the hearts and lives of men, inducing righteousness in their relation to him and their fellowmen." (p. 429.) Of the relation of the local churches to the kingdom, he says: "Of course there is no confusion between the local church and the kingdom. Nobody would seek to identify any local congregation with the kingdom of God. Any particular church is only an instrument for furthering the general purpose of the kingdom, and cannot be broad enough to coincide with the kingdom itself. The idea of the church in its most general sense, embracing all true believers, is that of an assembly, a multitude of people, whereas the idea of the kingdom is that of a reign or rule." (p. 430.) Of the relation of the local churches to each other, he says: "It appears from the preceding discussion that the relation of the apostolic churches to each other was that of independence and equality, and this view is abundantly confirmed by the general tenor of Scriptural teaching, and by the way in which the churches are mentioned and consolation be his

It is impossible to lay down any rule for such cases. It is judged upon some of them, grant a new baptism, if the defect in the original baptism is sufficient to require the original baptism. In no case, however, would it seem desirable to perform such a baptism more than the second time. As this would be a subject for church membership." (p. 331) The author's position as to the nature of the kingdom and its relation to the local church is clear, but, perhaps, like some of his other positions, will not be accepted by all Baptists. "The kingdom of God is not a definite territory with boundaries; it is not a kingdom in any geographical sense. Again we leave out the notion of government, like that which is prevalent among the kingdoms of the world. It is not a kingdom in any kind of a political, despot or constitutional. It is no graded or limited or ungraded. It is a kingdom in any of its popular sense, but means can be expressed in a popular and earthly sense." (p. 420.) After a full discussion of the passages bearing upon the subject in its various aspects, he continues: "From all

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## THOSE STATEMENTS.

Now, brethren, we have sent out statements of your indebtedness to THE RECORD. In this we have been as careful as we well could be, and we are sure, with an honest effort to be accurate. We think it likely, however, that there are some mistakes, but not more on our side than there are probably on that of others. We have only our books to guide us, while you have the receipts we have sent, and your recollection of the payments. Now, if you have our receipt, that is forever the end of controversy, but if you have only your recollection of the matter, or what seems to be the facts in the case, while our books might be more reliable, yet we will gladly settle with any of our subscribers according to their understanding, if they can say that they are fairly certain that they are correct. Now, brethren, if that does not spell "fairness," what do it spell?

Come, now, brethren, let us hear from every one of you in the next few weeks, and thus help us to straighten up our accounts and get down to work for the new year, and may the Lord bless you in it.

We note the change of Bro. J. W. Sturdivant from Senatobia to Shuqualak, and greet him most cordially. But, as to

sire and prayer is that God will make the new combination a great blessing and success.

WE were glad to greet our brother, Rev. John D. Jordan, of Savannah, Ga., in our city and sanctum this week. It was also our great pleasure to hear two most excellent sermons from him at the First Baptist church on Sunday last. The congregations were large to fullness, and the people seemed greatly pleased. Bro. Jordan is a fine preacher. He and his excellent wife are here for a Christmas visit to her parents, and our people are greatly pleased to have them.

WE have a reply to Bro. S. W. Sibley's note concerning the Zion Hill council, by Bro. Bates, which will appear next week. It should have been in this week, but was inadvertently crowded out.

BRETHREN W. S. Culpepper and A. J. Rogers have both darkened our sanctum doors of late. Bro. C. reports all in fine shape from Russell and Mount Gilead out; and Bro. R. has good things to say about his new field at Shubuta and around. His recent marriage seems to have been a "happy hit," for he never looked so well, or seemed half so happy. He and his lovely bride have our best wishes for a happy and prosperous future.

Rev. W. P. Fife, of North Carolina, and his music director, Prof. Ransey, are conducting a series of revival meetings in our town. We earnestly hope for a permanent blessing upon our town as a result of these meetings. G. C. JOHNSON. Macon, Miss., Jan. 10, 1898.



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**Joseph Mason Academy—For boys**  
City, Va. (S. W. Va.). Conducted by  
Joseph Mason College, established in the  
city with land in U. S. Modern conveniences  
and appliances; grammar, etc.

# Cotton

like every other crop, need  
nourishment.  
A fertilizer containing nitro-  
gen, phosphoric acid, and  
less than 3% of actual

# Potash,

will increase the crop and im-  
prove the land.  
Our books tell all about the subject. They  
are free to any farmer.

GERMAN KALI WORKS,  
93 NASSAU ST., New York

ling with fever resulted

above \$50. The committee a Pontotoc to dispose of our thanksgiving offering has placed \$4.25 in my hands for an afflicted son of a widow—this was augmented so as to make both contributions amount to about \$60. The beneficiaries were appreciative—and the pastor felt good—Now for a New Year! Blessings on THE RECORD and its readers.

R. A. COOPER.

You may imagine your skin is beyond help. If you do, you haven't tried HEISKELL'S Ointment. It cures all diseases of the skin.

HEISKELL'S Ointment is the skin health Ointment for every skin. It is made by Dr. J. C. Heiskell, 1111 Commerce St., Dallas, Texas.

I am indebted to the secretary of the Sunday School Board, Dr. J. M. Frost, for a copy of Dr. ~~James Burrows'~~ Convention Almanac. (Dr. Frost's *courtesy* is altogether in the name; he is of genial sunshine.) But as to the almanac, it is a valuable little book, packed full of useful information regarding our denominational work, besides containing all that is usually found in almanacs. It should be in every Baptist home; the price is only 10 cents, or \$1 per dozen. Send to the Baptist Sunday School Board, at Nashville.

I will add a few words about the work of this Board. The report to the Southern Baptist Convention shows a phenomenal growth of this work. Since 1885 the receipts of the Board have increased 25 per cent, and the net assets nearly 100 per cent. The Board now owns and occupies its own house in Nashville for which it has, I am told, received \$10,000 in cash. The periodicals are first class in all respects, and constantly on the upgrade.

J. NO. T. BATES,  
Vice-Pres. S. S. Board.

**FREE!**

[illegible]

**SNOW'S IRON BITTERS.**  
Is pleasant; cures Malaria, Is digestion,  
Nervous, Liver Complaints and all ailments.

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Another question: What is  
essential statement that gives

Bro. Slocumb was born Oct 18th

church would certainly drop. E

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